ARRIVAL OF THE COMPANIONS OF THE HOLY PROPHET (PBUH) IN KHYBER PAKHTUNKHW, PAKISTAN


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ABSTRACT

Companions are the best people among human beings after the Holy Prophets. Their roles for conveying Tawheed to the world is very important. In 44 AH/664 AD and 45AH/665 AD, some of these companions came to the Khyber Pakhtun Khwa, one of the provinces of Pakistan, waving the flag of Islam here and died. Their Shrines still exist in these areas at different locations, particularly Sanan bin Salma in the north of Peshawar, the mausoleum is located in Chagharmatti, known as Ashab Baba. This article presents the arrival of these companions in the area of Khyber Pakhtun Khwa.

Keywords: Khyber Pakhtun Khwa, Sahaba, Tawheed, Tabieen,

INTRODUCTION

The lexical meaning of companions

Companions is the plural of companion. It is derived from the word “company” (1). It means a friend, colleague, comrade, co-worker, collaborator and crummy. (2)So we can say that companion is a person who acquired the company (3).

The literal meaning of companion

The literal meaning of “companion” is a person who saw the Holy Prophet Mohammad (PBUH), believed in him and died as a Muslim. Furthermore of that his company was more or less in time, narrated something’s from the Holy Prophet (PBUH) or not, gave company him in battles or not, even blind and the children who were brought to the Holy Prophet (PBUH) for praying are also included in the definition of the companions (4).

Time of the companions and their identity

The time of the companions starts from the Prophetic mission and it covers at the end of the first century AH. The Holy Prophet (BPUH) gave this prediction himself in these words: Among those present on earth today, than a hundred years after the rest will not (5).

The researchers described a few signs of being a companion, these are:
Witness of a large number of People: Such a great number of people witness a person to be a companion which cannot be rejected, such as the companionship of Caliphs Rashida.

Fame: Famous traditions prove to be a companion of the Holy Prophet, as Akasha bin Haseen and Dhaman bin Thalaba etc.

Evidence of the companions: A companion says about a man, that I attended the Prophet (PBUH) along with him, or the prophet made such discussion with him in my existence. This is the evidence of the companionship of that person, if he/she is a Muslim.

Testimony of that trustworthy Tabieen: If some of the trustworthy Tabieen give testimony about a person, that he is the companion of the Holy Prophet Muhammad (PBUH). It proves its companionship.

Pray of the Holy Prophet (PBUH): Those children brought to the Prophet and he prayed for them. It is enough for the companionship of those children.

Self claim of companionship: If a person claims to be companion. His claim will be accepted if he is trustworthy and external evidences (i.e. claims within the first century), do not reject his claim. (6)

Status of Companions according to Quran and Sunnah: Companions are the best people after the Holy Prophets because the Islamic teachings reached to the rest of the world through them. Allah (SWT) presents his beliefs as an example and says: "Believe as the people (followers of Muhammad (PBUH), have believed," (7). Allah (SWT) announced his pleasure and Paradise to them in this world. (8) The prophet (PBUH) counted companions era in best. He said: The best time is of mine, then the people who will connect to them and then who will connect to them. (9)

Companions and their militancy travels

Companions had acted according to the sayings of the Holy Prophet (PBUH): “Convey from me even if it is a single verse” (10) and they spread across the world. Even in the last address of the Holy Prophet (PBUH) during pilgrimage, they (companions) were more than a million in number, but there are a few hundred shrines of them in the Hejaz and the rest of them went out for preaching Islam in various parts of the world and died there.

In the age of Prophet (PBUH) the measurement of Islamic republic was limited to certain areas. However it has spread in during the Caliphs days. Many campaigns were sent to all sides and the companions were dispatched to spread worldwide.

Sindh’s campaign

In India the first campaign entered in the era of Omar (RA) in the 15AH/636AD, the Governor of Bahrain and Oman, Uthman bin Abi Ala’as sent his brother Mughira bin Abi Ala’as to Debal (Karachi). Here he defeated the enemies and returned back safely. (11)
In 39AH/659 AD Hazrat Ali (RA) posted Harith bin Murra Al-Abdi on Sindh campaign. He achieved success frequently and reached to Qiqan (Qalaat a city of the Baluchistan province). He died in 42 AH/622AD in a fierce war competition.

Then the Arab traders came. They started preaching in India, and settled in Malabar, Sarandeep and Kalicut etc. Those people brought the light of Islam here and spread it.

The Indian people went to the Arab regions for acquiring Islamic Studies and thus a number of eminent scholars came to front, such as Abu Ma’ashar Najeeh Sindhi in 170 AH/786 AD known as the Imam of Seer Waa Maghazi (Seerat Studies) and Al-Awzaie as imam in Islamic jurisprudence.

Campaigns of the companions from the Sindh side did not reach to the areas of Khyber Pakhtun Khwa. Coming here either, they died on the way or returned back to their areas.

**Campaign’s arrived in the Province of Khyber Pakhtun Khwa**

Khyber Pakhtun Khwa is one of the five provinces of Pakistan. Its old name was North West Frontier Province (NWFP). Its capital is Peshawar (a five thousand years old city). This is a historic area, which was part of the 7th Province (Paktika) of Iran, and was the site of several famous civilizations. In 1200 BC, the great Iranian emperor Aushang Pasداد built this city. After the Iranians, Buddhists emerged in the city. Kunshak Raja defeated the Saka people and made Peshawar his capital. He made temples for the preaching and worship of Buddhism. After the Buddhism, there was a period of Hinduism (12).

In the era of Amir Muaawiya 44AH/664 AD and 45 AH/655 AD missions of the companions were sent. One mission was led by Muhlab bin Abi Sufra (RA), while another campaign was led by Sanan bin Salma (RA). They defeated the Hindu kingdom and waved Islamic flags over whole area (13).

**The campaign of Muhlab bin Abi Sufra (RA)**

Abu Saeed Muhlab bin Abi Sufra Al-izdi Al-Ataki was born on 8AH/629 AD. He came to the Holy city of Madina with his father (Abu Sufra Zalim bin Suraq) in the age of Caliph Omar R.A. Learned from Samura bin Jundub, Abdullah bin Omar and Abdullah bin Amr bin Ala’as, while Samak bin Harb, Amr bin Saif Albasri and Abu Ishaq Al-Sabiee received knowledge from him. He became the Governor of Iran in the age of Abdul Malik bin Marwan. He was a healthy, strong and a brave leader of Muslims. He fought against the Khawarij, Azariqa and other fabricated sects in Muslim areas. His children were Mufadhal, Habib, Mohammad, Qabisa, Yazid, Marwan, Abdul Malik, Ziyad, Mudrak, Mughira and Hind. He died in Iran at 82 AH/701 AD during a war. (14)

Al-bilazry writes about his Sindh campaign:
“In the age of Amir Muaawiya, Muhlab bin Abi Sufra came to Bna and Ahwaz (Bannu and Kohat) which are located between Multan and Kabul. Here the enemy encountered him but they failed” (15).

Maulana Abdul Haleem Athar writes:

“When Abdul Rahman bin Samurah (RA) completed the Kabul’s victory, he sent a campaign to the region of Khyber Pakhtun Khwa in the supervision of a great invader Muhlab bin Abi Sufra. He came to Khyber Pakhtun Khwa through Ningarhar, and conquered it. After the victory of Khyber Pakhtun Khwa region, he conquered the North and South Punjab and then the Northern areas of the valley of Sindh and Quetta divisions in Baluchistan.”(16)

It is proved historically that Muhlab bin Abi Sufra was the first companion who conquered the Khyber Pakhtun Khwa regions in 44 AH/644 AD and spread the light of Tawheed. Many companions died in these conquests. Their shrines do exist in these regions even now.

Campaign of sanan bin salma (ashab baba):

Abu Abdur Rahman Sanon bin Salma bin Al-Muhabbaq Al-huzali Al-Qarashi, was born in 8 AH/629 AD on the day of the battle of Hunain.

The nomenclature:

About the name of Sanan, Salma (RA, the father of Sanan) was on the way to Hunain campaign. He got the news of the birth of Sanana. He said: spear which he will fight with in the way of Allah, he love’s it more than this child (18).

So the prophet Muhammad (PBUH) named this child as “Sanan.”

The prophet (pbuh) blessed him with pray:

Sanan bin Salma narrated from his father that when Sanan was born on the day of Hunain, the Holy Prophet called for bringing him. He was brought to him. The Holy Prophet put his Saliva in the child’s mouth and prayed for his blessings. (19)

In the age of Amir Muaawiya, Zaid bin Abi Suffiayn (Governor of Iraq) nominated Sanan bin Salma as the Governor of Sindh. He was a brave and wise person. For the first time he made his soldiers to swear of divorce (not to leave the battlefield until their deaths in other case their wives will be divorced). He came to Sindh border and conquered Makran and made it a populated city. He set there, established the government and managed all the cities of the Sindh. (20)

Maulana Abdul Haleedm athar writes:
“Abdullah bin Sawar with his colleagues were killed in 42 AH/622 AD at Qalaat. Two years after this incident (44AH/644 AD) Ziad was assigned as Governor of Iran. He appointed Sanan bin Salma to fulfill the rest of the mission of Abdullah. He conquered Makran region and took practical measures for the rehabilitation of this area. Then he left for South Waziristan and Dera Ismail Khan. After conquering these areas, he dominated the Bannu and Kohat and reached the valley of Peshawar and conquered the Central location of Peshawar. Then in 45AH/655 AD the tribal areas of Bajawar, Mohmand and Malakand etc people gathered in the north of Peshawar at Chagharmatti and Mechani and a fierce battle was fought with the followers of the Buddha. Sanan bin Salma including all his colleagues were killed in this battle and buried here. (21)

It shows that Sanan bin Salma was a great companion, who came to the region of Khyber Pakhtun Khwa as a leader of Muslims. True historical evidences manifested that the light of Islam came to these areas with him. His grave is as long as 30 to 35 feet. It is a joint grave of Sanan (RA) and his soldiers. The grave is situated East to West.

Companions generation in khyber pakhtun khwa:

Research has proved that in the age of companions two Muslim families (Qurashi and Siddiqi) settled in the central place of Khyber Pakhtun Khwa “The Valley of Peshawar”. These companions came with Sanan bin Salma Al-Qarashi in 45 AH/655 AD, who were killed here and their families settled here, These people still live in the village of Kangra area of Daudzai and are named as Qurashi and Siddiqui families.

CONCLUSION

Khyber Pakhtun Khwa one of the five Provinces of Pakistan has the honor that the great companions of the Holy Prophet came here and their shrines are still present here. One of these shrines is situated in the north of Peshawar known as ASHAB BABA in the Chagharmatti an area of Daudzai.
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